

# 2. GEEBAT KI IZA AJAT KE MOKE

**MUFTI TAQI USMANI (DB)**

ki maqbool kitab islahi khutbat hindi mein se  
iska khulasa **HINGLISH** mein karne ki koshish ki hai.

Allah is ko kubool farmaye.

Aur ham sab ke haq mein naafe banaye. Aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نحمده ونصلي على رسوله الكريم - اما بعد.

Ek baat zara samajh lijiye vo ye ki geebat ki tariff to mein ne apko bata di thi ki kisi ki peeth pichche is tarah zik'r karna ki agar usay maloom hua to usko nagawara ho chahe baat sahi ki ja rahi ho ye hai geebat lekin shariyat ne har chiz ki riyat rakhi hai insaan ki fitrat ki bhi riyaat ki hai insaan ki jaaiz zaruriya ka bhi lihaz rakha hai is liye geebat se chand chizo ko alag kar diya hai agarche bazahir vo geebat hai lekin sharian jaaiz hai.

Jaise ek shakhs aisa kaam kar raha hai jis se doosre ko nuksan pohchane ka andesha hai ab agar us doosre ko uske bare mein na bataya gaya to vo uske

hatho se nuksan ka shikar ho jaega us waqt agar aap us doosre shakhs ko bata de ki falan shakhs se hoshiyar rahna to aisa karna jaaiz hai ye baat khud Nabie Karim ﷺ ne sikha di thi har baat bayan karke duniya se tashrif le gae chunanche Hazrat Ayeshaؓ farmati hai ki ek martaba mein Nabie Karim ﷺ ki khidmat mein bethi huyi thi ki Aap ﷺ ne us shakhs ki tarif ishara karke mujh se farmaya ki ye shakhs apne kabile ka bura aadmi hai hazrat aisha [rd] farmati hai ki mein zara sambhal kar beth gai ki ye bura aadmi hai zara hoshiyar rehna chahiye jab vo shakhs majlis mein aa kar beth gaya to Nabie Karim ﷺ ne apni aadat mutabik narm andaz mein guftagu farmai uske baad vo shakhs chala gaya to Hazrat Ayeshaؓ ne Aap ﷺ se pochha ki ya Rasoolullah aapne farmaya ki ye shakhs bura admi hai lekin jab vo aap ke pas beth gaya to aap uske sath bahut narmi se aur mithe andaz mein guftagu karte rahe ye kya baat hai aap ne jawab mein farmaya ki dekho vo badtareen shakhs hai jiski burai ke khauf se log usko chhod de yani is aadmi mein tabiyat ke lihaz se fasad hai agar iske sath narmi ka mamla na kiya jaae to kitna fasad khada kar sakta hai is liye mein ne apni adat ke mutabik

uske sath narmi ka mamla kiya ulmae kiram ne is hadees ki sharah mein likha hai ki is hadees mein Nabie Karim ﷺ ne pehle se Hazrat Ayesha<sup>رض</sup> ko bata diya tha ki ye bura admi hai bazahir ye geebat hai is liye ki uske peeth pihche uski burai ki ja rahi hai lekin ye geebat is liye jaaiz hai ki uske zariye Nabie Karim ﷺ ka maqsad ye tha ki Hazrat Ayesha<sup>رض</sup> ko mutanabbah kar diya jaae ki ayinda vo uske kisi fasad ka shikar na ho jaae is liye kisi shakhs ko doosre ke zulm se bachane ke liye uske peeth pihche uski burai bayan kar di jaae to ye geebat mein dakhil nahi hai aisa karna jaaiz hai.

Balki baaz surato mein uski burai bayan karna wajib hai jaise ek admi ko apne dekha ki vo doosre par hamla karna aur uski jaan lene ki tayyari kar raha hai to aisi surat mein us doosre shakhs ko batana wajib hai ki tumhari jaan khatre mein hai taki vo apna bachav kar sake is liye aise mauke par geebat jaaiz ho jati hai.

Ek hadees hai jiska sahi matlab log nahi samajhte aur vo ye hai ki ek hadees mein Nabie Karim ﷺ ne farmaya vo ye hai ki “fasik ki geebat, geebat nahi hai” iska matlab baz log ye samajhte hai ki jo shakhs kisi bade gunaah ke andar mubtala hai to uski jo chahe geebat karte

raho jaaiz hai ya jo biddaton mein muhtala hai to uski geebat jaaiz hai halan ki is kaul ka ye matlab nahi balki iska ye matlab hai ki jo shakhs khuleaam buraiyo aur gunaaho ke andar muhtala hai jaise ek shakhs khullam khulla sharab pita hai ab aur koi uske piche ye kahe ki vo shakhs sharab pita hai to vo geebat nahi hai is liye ki vo to khud hi elan kar raha hai ki mein sharab pita hu ab agar uske piche uske sharab pine ka tazkira kiya jaega to usko nagawari nahi hogi is liye ki vo to khud logo ke saamne pita hai is liye ye geebat mein shamil nahi hoga.

Lekin jo kaam vo dusro par zahir karna nahi chahta agar uska tazkira aap logo ke saamne karenge to vo geebat mein dakhil hoga jaise vo khullam khulla sharab to pita hai khullam khulla sood to khata hai lekin koi gunaah aisa hai jo vo chhup kar karta hai aur logo ke saamne vo zahir nahi karna chahta aur vo gunaah aisa hai ki uska nuksan doosre ko nahi pohcha sakta to ab uski geebat karna us gunaah ka tazkira karna jaaiz nahi is liye jis gunaah aur burai ka kam vo khullam khulla kar raha ho uska tazkira geebat mein zahir nahi varna geebat mein dakhil hai ye matlab hai is kaul ka ki “fasik ki geebat, geebat nahi”.

Hazrat Thanvi<sup>رحمہ</sup> farmate hai ki ek majlis mein Hazrat Umar<sup>رضہ</sup> ke sahabzade Hazrat Abdullah bin Umar<sup>رضہ</sup> maujood the usi majlis mein kisi shakhs ne hajjaj bin yusuf ki buraiyya shuru kar di to Hazrat Abdullah bin Umar<sup>رضہ</sup> ne unko toka aur farmaya ki dekho ye jo tum unki buraiyya bayan kar rahe ho ye geebat hai aur ye mat samajna ki agar hajjaj bin yusuf ki gardan par sekdo insaan o ka khoon hai to ab uski geebat halal ho gai halaki uski geebat halal nahi huyi balki Allah taala jaha hajjaj bin yusuf se un sekdo insaano ke khoon ka hisab lenge jo uski gardan par hai to wahan us geebat ka bhi hisab lenge jo tum uske pihche kar rahe ho Allah tala mehfuz rakhe ameen is liye ye mat samjho ki falan shakhs fasik va fazir [bura] aur biddati hai uski jitni chaho geebat kar lo balki uski geebat karne se bachna wajib hai.

Ek aur mauke par bhi geebat ko shariyat ne jaaiz karar diya hai vo ye hai ki ek shakhs ne tum pare zulm kiya aur ab us zulm ka zikr kisi doosre ko karte ho ki mere saath ye zulm hua hai aur ye zyadti huyi hai ye geebat nahi usme gunaah nahi chahe vo shakhs jiske saamne tum us zulm ka zikar kar rahe ho us zulm ki talafi kar sakta ho ya na kar sakta ho jaise

ek shakhs ne tumhari chori karli ab ja kar thaane mein ittila kar do ki falan shakhs ne chori kar li hai to ab agarche ye uske peeth pihche uska tazkira hai lekin geebat mein dakhil nahi hai is liye ki tumhe nuksan pohchaya gaya tum par zulm kiya gaya aur ab tumne us zulm ke khilaf jakar shikayat ki vo tumhare zulm ki talafi kar sakte hai to ye geebat mein dakhil nahi hai lekin agar us chori ka tazkira aise shakhs ke saamne kiya ja raha hai jo us zulm ki talafi nahi kar sakta jaise chori ke waqiye ke baad kuchh log tumhare paas aye to tumne unke saamne tazkira kar diya ki aaj raat falan shakhs ne hamare sath ye zyadati kar di to ye bayan karne mein koi gunaah nahi ye geebat mein dakhil nahi dekhiye shariyat mein hamari fitrat ki kitni riyayat rakhti hai insaan ki fitrat ye hai ki jab uske sath zulm ho jaae to kum se kum vo apne gum ka dukhda ro kar apne dil ki tasalli kar sakta hai chahe dusra shakhs uski talafi kar sakta ho ya na kar sakta ho is liye shariyat ne ijazat de di ki iski ijazat hai vaise to Allah taala is baat ko pasand nahi farmate ki burai ka tazkira kiya jaae lekin jis shakhs par zulm hua vo apna zulm dusro ke saamne bayan kar sakta hai ye geebat mein



dakhil nahi balki jaaiz hai baharhal ye jagahe alag hai jinhe geebat se Allah taala ne nikal diya hai isme geebat ka gunaah nahi lekin inke alava hum log majlis mein beth kar kissa bayan karne ke taur par waqt guzari ke taur par majlis jamane ke taur par dusro ka zikar shuru kar dete hai ye sab geebat ke andar dakhil hai khuda ke liye apni jano par raham kar ke iska darvaza bandh karne ki kosish kare aur zara is zaban ko kabu mein laye isko thoda sa lagam lagae Allah taala hum sabko isse bachne ki taufik aata farmaye Aameen.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

